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Future State of Man :

OR, A

SERMON

OF THE

RESURRECTION.

Being very Useful to all People in
this sinful and backsliding
Time.

By Mr. Robert Russell.

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John 5. 28, 29 *Marvel not at this, the Hour is coming, wherein all that are in the Graves shall hear his Voice, and shall come forth, they that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation.*

OUR Blessed Saviour, in these words, sets forth unto us the State and Condition of all Men, at the last Day; for though Sin hath brought Death into the World, and nothing is more certain than Death, so nothing is more certain, than that our Bodies must, one day, be raised again from the dust of the earth; all other Creatures, which move upon the Earth, whensoever they die, there is an end of them, they shall never come into Being more: But with Man it is otherwise, God has endowed Man with an immortal Soul, that shall never die; a beginning, indeed, man has, but he shall never

never have end : when Death comes, his Soul
shal for some certain space of time, be separat-
ed from his body, and his body laid a while to
rest in the dust of the earth : But the last trum-
pet will sound, and then all that are in the Graves
shal hear his voice. and come forth; they that have
done good, unto the resurrection of life, & they that
have done evil, unto the resurrection of damnation.

The Doctrine, which I shal raise from hence,
is this : That all Mankind, both good and bad,
shal at the Sound of the last Trumpet be raised
again from the Dust of the Earth.

Now my Method shal be this :

1. To prove that there shal be a resurrection.
2. Of the Persons that shal be raised ; that
is, all that are in the Graves.

3. By what Means the Dead shal be raised ;
that is, by the Sound of the last Trumpet, they
shal hear his Voice and shal come forth.

4 The different estate & condition of all Men
at the resurrection ; they that have done good shal
arise to the resurrection of life, but they that have
done evil, to the resurrection of damnation.

5. And Lastly, To convince us all, by way of
Application, of the drawing on of this time,
and therefore that we must not marvel at it ;
Marvel not at this, for the Hour is coming, &c.

1. To prove that there shal be a resurrection;
which I shal do (first) from the Scripture,
which is the true & infallible word of God, ro-
instance in some few places, as *Isa. 26. 19.* also

1 Cor.

1 Cor. 15. where we have a large description of the Resurrection: also, Acts 24. 15. And have hope towards God, which they themselves also allow that there shall be a Resurrection of the Dead both of the Just & Unjust: Likewise Dan. 12. Many that are asleep in the dust shall awake, some to everlasting Life, and some to Shame and everlasting Contempt. Also Hos. 13. 14. God has there promised Redemption from Death, and to ransom them from the Power of the Grave.

Now, if we would believe the Scripture, we must believe the resurrection of the Body, if the Word of God is true & faithful; and our Lord Jesus Christ hath said in his Gospel, That heaven and earth shall pass away, before one jot or one tittle of his Word should fall to the ground Mat. 5. 8. And besides all this, those Scripture Promises which have been already fulfilled in all ages of the world, may assure us of the Accomplishment of this one Promise, That our Bodies shall be raised, at the last Day, from the Dust of the Earth. And this is my Father's Will, saith Christ, that of all that the Father hath given me I should lose nothing, but should raise it up at the last Day, John 6. 39.

2. That there shall be a Resurrection of the Body, may be proved not only from Scripture but also from nature it self; the resurrection is so proved from nature; as we may see from Isa. 26. 19. Thy dead men shall live together with my dead body, shall they arise, awake, and sing

that dwell in the dust, for thy dew is as the dew of herbs, and the Earth shall cast out her Dead; thy dew is as the dew of herbs; which intimates to us thus much, that as the herbs and plants seem to ly dead & withered all the winter, yet in the spring they revive, & come forth fresh & green; and as in the night, the Sun is withdrawn, and the day seems to be buried in the silent night, yet in the morning the Sun riseth as bright as ever, & enliveneth the world with his glorious beams. So it is here, tho' the bodies of men & women seem for a time to be lost, and turned to dust & corruption, yet in the glorious morning of the resurrection, they shall be all raised to life, and revive to an immortal Estate.

3. That there shall be a Resurrection of the Body, may be proved also by the Resurrection of Jesus Christ; that as our Lord Jesus Christ suffered, died, & was buried, that by his death he might redeem us from sin & hell; so he arose again, that by the vertue of his resurrection he might redeem us again from death & the grave: the Apostle makes the Resurrection of Christ the Foundation of our Resurrection, as you may see, 1 Cor. 15. 12. Now if Christ be preached that he arose from the dead, how say some of you, that there is no resurrection of the dead. Now there were some that did not believe, that there was any Resurrection of the Dead; and this their incredulity and unbelief the Apostle confutes, & proves, that there shall be a Resurrection

rection; and that from the Doctrine of Christs resurrection, intimating that if Christ be raised from the dead, as he is preached, that he is risen; then it must needs follow, that there must be a Resurrection of all Men from the Grave. Now these People that hold strong that Opinion, that there shall be no Resurrection of the dead; yet these same men did preach, that Christ was raised; but the Apostle tells them plain, *That if it be so, as they say, that there is no resurrection of the dead, then Christ is not risen, Ver. 13. And if Christ be not risen, he tells them, what a sad condition we are in; for all our preaching, praying, and all that we do & suffer for Christ is in vain, Ver. 14. 5. But in Ver. 20. the Apostle reconciles both Arguments together, But now is Christ risen from the dead, and become the first fruits of them that slept: So y here y Apostle assures them, that Christ is risen from the dead, & by the virtue & power of his resurrection, all mankind shall one day be raised from the grave. And besides, we read in Mat. 27. 52, 53. That at the resurrection of Christ, graves opened, and many of the Bodies of the Saints which slept arose out of their graves; which is an earnest to us, that by the same virtue and power, all the bodies of men and women that are, and ever have been and ever shall be to the worlds end, shall be raised again at the last day.*

4. That there shall be a Resurrection of the Body, is an article of our faith; therefore, we cannot

cannot deny the Resurrection, except we remove our Belief, and deny our Christianity itself; this was an article of the Apostles Faith, Acts 24. 15. *And have hope towards God, which themselves also allow, that there shall be a resurrection of the dead, both of the just & of the unjust.*

5 And Lastly, There must of necessity be a resurrection of the dead, for the full manifestation of all Gods Attributes; for the Attributes of God are daily manifest in his providential dispensation; yet there will not be a full manifestation of all his glorious Attributes till the resurrection: Now many of Gods Attributes are clouded under some dark providence, but at the Resurrection there shall be a full and glorious manifestation of all Gods Attributes.

1. The Glory of his Wisdom: the Wisdom of God is wonderfully declared, if we consider of it in those enumerable sorts of Creatures, which he hath made in such a holy & beautiful order & manner, & in his so wisely ordering & governing all things and creatures for his own glory, & the good of his people. But, Oh! how wonderfully will the wisdom of God be manifested by all the world, at the Resurrection, when both the earth, fire and water, shall all cast forth their dead, & not one man, woman, nor child, of all the seed of Adam, shall be left; and every part and member of each body shall be joined to the same body, in which they belong, and every Soul shall enter into his own body.

But

But it may be some will object and say, *How can it be that all the dead can be raised, for many are drowned in the sea, and their carcases are eaten by fishes, & living men have eaten those, & those men, it is like, afterwards have been burnt to ashes, & their ashes mingled among the dust on the earth, and scattered up and down, none does know where*

To this, I answer, that to man, indeed, this is impossible to be; but if God be infinite in his wisdom and power, as indeed he is, then he makes the dust of every man, woman & child, and by his all-wise providence knows what dust belong to such and such a body, where ever it is scattered; He in his Wisdom also knows what dust belongs to such and such a Member, & part of such & such a Body, where ever it is scattered; he likewise knows how to join bone to his bone, and every part in his right place and order; O what wonderful displaying of wisdom here will be!

2. Here will be a wonderful manifestation of Gods power also; the power of God is now wonderfully seen, in his making such a vast great Fabrick as this World is, & in his spreading the heavens round the earth, & his hanging the earth in the midst upon nothing, here is a great declaration of Gods power: But, Oh! how the power of God will be manifest at last to the whole world, when he shall cause the earth to shake, & the mountains to tremble, & the heavens to pass away with a great noise, & to be

rowle

rowled up like a scrowl; and the graves shal open, & both earth, fire and water shal give up their Dead, and all Mankind shal revive again.

Friends. Here will then be a Declaration of infinite Power; for know this, he that by his Power made all Things out of Nothing, can as easily by the same Power raise our Bodies again out of Something, even out of their own Substance or Matter.

Again, There must be a Resurrection of the Dead, for the full manifestation of his Holiness, Mercy, Justice, and Truth; for brevity, I will name them altogether: Here in this world, the Justice, Goodness and Holiness of God is clouded under dark Dispensations; the wicked we see they flourish, and live at hearts ease, & eat of the fat of y^e earth, & are let alone to prosper in their ungodly doings. But on the other side, the dear children of God they many times are chastened, afflicted, persecuted, trodden under foot by the wicked, & made the Off scouring of all things. Now here the Mercy, Goodness, Justice, Promises, & Threatnings of God, all seem to be clouded; this was that which made David like to stumble, as he himself confesseth, *Psal. 73. 2.* That his steps were almost gone, his feet had well near slip; therefore upon this account there must be a general Resurrection, where all things may be brought to rights, and all dark providences unriddled; and that it may be made manifest to all the world, what a

holy, just & righteous God the Lord is in severe punishment of rebellious sinners; yet how faithful & gracious he is towards penitent sinners, in rewarding them according to his gracious *Promises*; and then both Saints & Reprobates shall confess, *That the Lord is just and righteous in all his Ways, and holy in all his Works.*

Thus I have sufficiently proved, that there will be a Resurrection of the Dead.

2. The second Thing to be considered from the Text, is the number of the dead which shall be raised, that is all; for so saith our Lord and Saviour here in the Text, *The Hour is coming wherein all that are in the Graves shall hear his Voice, and shall come forth*: All; that is, all the Sons & Daughters of Adam, that ever has lived since the world began, & all that ever shall live & die to the end thereof, all must arise & make their appearance at the last day. St. John declares in his vision Rev. 20. 12. *That he saw the dead both small and great, stand before God.* By small & great, we are to understand (not to understand in respect of stature, as if some shall appear grown men, and some children) we must all appear then in the stature and fulness of Christ; that is, of a middle stature, or of the stature Adam was created in, which is of a middle stature, the oldest shall appear no older, and the youngest no younger, but by small and great we are there to understand,

First,

First, These that died of all Ages, from the oldest to the Child that is still-born.

Secondly, By smal and great we are to understand, all states and degrees of men and women, both high and low, rich and poor, noble and ignoble; all sorts and estates of men must then make their appearance, from the King on the Throne, to the Beggar on the Dunghill: And *Vers. 13.* St. John did see in his Vision, *That the sea gave up her dead, and death and hell; that is, the earth and the grave cast up their dead, and all judged according to their works.* All the Elements at the call of Christ, must give up their dead; all that the fire hath consumed & burnt to ashes; all that ever hath been lost in the Sea; and, all that ever hath been buried in the Earth, as soon as the last Trumpet sounds, they must all come forth, none shal be so great as to escape, nor none shal be so smal as to be forgotten. O what a great, what a vast Assembly will there be, when all the Sons and Daughters of Adam shal meet together: To see an Army of Men together, we think it a great Sight: If all the Men and Women in Scotland were to meet together at one Place, what a great, what an invisible great Assembly would there seem to be: But, alas, what is Scotland to the whole World, it is counted but a Garden plat to other Nations: And what is the whole world now living, in respect of all Ages that are past & to come: All the *Israelites* of old, which were counted

as the sand of the Sea, they were so enumerable; and besides them, so many Millions of Millions that have been slain in the Wars, and many Thousands that has been swallowed in Earthquakes, and so many Thousands and Millions of Millions that has died by the Pestilence, and all other mortal Distempers in all Ages of the world; and all that have died naturally in Infancy, in Youth Middle-Age, and Old-Age, and all that are now living, and that shall live to the worlds end: When all these shall meet together at the general Resurrection. O what a wonderful Meeting will here be. *We must all appear before the Judgement-seat of Christ, saith the Apostle. 2 Cor. 5. 10.*

Friends, Both you that read this Sermon and I that preach, we must all make our Appearance there, for all that are in the Grave shall hear his Voice, and come forth.

Thirdly, The third Thing to be considered is this, by what means all the dead shall be raised; that is, by the Sound of the last Trumpet; for so saith our Saviour in the Text, *All that are in the Graves shall hear his Voice and come forth* and what Voice this is, that the Dead shall hear you may see in 1 Cor 15. 52. that is the Sound of the last Trumpet, *For the Trumpet shall sound, and the Dead shall be raised; and who that it is which shall sound this Trumpet, you may see in 1 Thes. 4. 15, 16. For this I say unto you, by the Word of the Mouth of the Lord, they shall*

are asleep, for the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God.

So that you see that this Trumpet shall be sounded by an Arch-Angel: So Mat. 24. 31. They shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory, and he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to the other.

Thus we see by what Means the Dead shall be raised; that is, by the Voice of the Arch-Angel, by the Sound of the last Trumpet, which Voice shall be uttered more loud and shrill than Thunder, uttering these Words; *Arise ye Dead, and come to Judgement.* Now in a few Verses before the Text, Ver. 2. We have another voice that is sounding in our Ears, *The Hour is coming, and now is, that the Dead shall hear the Voice of the Son of God, and they that hear shall live.* Now these two Verses, that of the Text and Verse 25. though they seem to be alike in sound, yet they differ much; and that in these two respects:

1. First in respect of Time: That Voice spoken of in Ver. 25. is uttered in the present Tense, *The Hour is coming, and now is*: But that Voice spoken of in the Text, is spoke of altogether in the Future Tense, *The Hour is coming*: Mark, there is no *Now is*, but *it is*, a Time that is coming.

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2. There is a great Difference betwixt these two Voices, and that in respect of the Sense & Meaning of the Words ; for them in the first Voice, contains gracious and inviting Words, which are interpreted by Divines after this Manner : *Arise, ye Dead, and come to Judgement* : That is, those that are dead in their sins, and rotting and stinking in the grave of their lust. Now these are under the Call of the Gospel, & they that hearken to this Call, & obey this voice and so come to Jesus Christ, by a true & lively Faith, and unfeigned Repentance, they shal, by Christ obtain everlasting Life. But whether they will hear this Voice, or whether they will stop their Ears against it ; yet let them know there is another Voice which shal be uttered to the World, which is a Voice of Power ; and that Voice they must hear whether they will or no, *Arise, ye Dead, and come to Judgement* :

Consider Friends, though you now stop your Ears, and will not hear the Sound of the Trumpet of the Gospel, yet know this, there is another Trumpet which will one Day sound, calling all the Dead out of their Graves, saying, *Arise, ye Dead, and come to Judgement*. And whenever that last Trumpet sounds, you must hear it whether you will or no ; the Depth of the Grave shall not hinder the Sound, nor yet the Depth of the Sea shall not hinder it.

He that could at first command all Things

out of Nothing, by the Word of his Power, so
at the last Day he will but speak the Word, and
the Dead shall all arise, and make their Ap-
pearance before the Tribunal-seat of Christ.

The Sound of this last Trumpet shall be so
loud, that it shall be heard all over the World, it
shall pierce even to the Bottom of the Sea, and
to the Bowels of the Earth: No sooner is this
Trumpet sounded, but the Sound shall be obey-
ed: No sooner is this Voice uttered, *Arise, ye
Dead, and come to Judgement*; but, immediately,
the Graves in all the Church-yards, and in all
other places throughout the whole World, shall
be all opened, and the Body of every Man and
Woman shall be framed out of his own Dust, and
Bone shall be joined to Bone, and every Part &
Member shall be joined in its Place and Order;
and every Soul shall return into its own Body;
the Sea shall give up her Dead, and the Fire and
Earth shall give up their Dead; and then imme-
diately they shall all be gathered together, even
to the Valley of *Jehosaphat*, to be there presen-
ted before the Judgement-seat of Christ; as
you may see *Joel 3. 12.* For, says Christ here,
*The Hour is coming, wherein all that are in the
graves, shall hear his Voice, and come forth.*

Fourthly, The fourth thing considerable in the
Text, is the different Estate & Condition of all
Mankind at the Resurrection; that is, Some
shall arise to the Resurrection of Life, and some to
the

the Resurrection of Damnation. Now the different Estate of Good and Bad, at the Resurrection, may be considered in these three Respects.

1. They differ in respect of Time: For the all Mankind shall be raised from the Dust of the Earth, yet they shall not be raised all one and the same Time; there shall be two Resurrections, first of the Saints, and then the VVicked: Many there be, which affirm That there shall be a Thousand Years betwixt the Resurrection of the Saints, and of the VVicked; that the Saints shall arise at the Coming of Christ in the Clouds, with all his glorious Train of Heavenly Host, and shall Reign with him a Thousand Years upon the Earth; and, that the rest of the Dead arise not, until that Thousand Years are accomplished, *Revelation 20. 4, 5.* Some say, this is meant the compleat Number of a Thousand Years: And some say, the Meaning of the Spirit of God there, is not the Number of a Thousand Years but only a considerable Space of Time: But will not affirm any thing of that; yet this we are certain, that there shall be a Difference betwixt the Resurrection of the Good, and of the Bad in respect of Time: For St. Paul is plain in this Case, as we may see, *1 Thessalonians 4.* he saith, *That the Dead in Christ shall rise:* And if the Dead in Christ rise first, then the Resurrection of the VVicked must needs follow after.

And Acts 24. 15. *There shall be a Resurrection both of the Just and of the Unjust. First of the Just, and then of the Unjust; but how long a Time there shall be between, that I will not positively affirm.*

2. There shall also be a Difference between the Resurrection of the Good and of the Bad; and that in respect of their Image and Shape: The Bodies of the Saints shall be raised in Glory, a splendour like unto Christs glorious Body, Philip. 3. 21. saith the Apostle, *who shall change our vile Bodies & fashion 'em like unto the glorious Body of Christ.* Thus Christ himself gives us a Description of the Brightness of the Saints Bodies at the resurrection, Mat. 13. 43 *Then shall the Righteous shine as the Sun in the Kingdom of their Father.* The Bodies of our first Parents, in their Estate of Innocency; was adorned with a glorious Beauty and Comeliness, which should have been the State and Adornment of the Bodies of all their Posterity, if they had not sinned; but Sin hath stript us of that glorious Beauty and Ornament, and without artificial Cloathing, our Bodies are very loathsome; nay, monstrous Vile to behold; but in the glorious Morning of the Resurrection, these loathsome and vile Bodies of the Saints, shall be changed, and fashioned like unto the glorious Body of Christ. But, on the other side, the Bodies of the VVicked, shall, at the Resurrection, appear more monstrous,

struous, vile, and deformed, than they were before, in their Estate of Nature: And besides, the Bodies of the Saints shall be delivered from that Lumpishness, and Heaviness, that they be now clogged with, and instead of Natural Bodies, they shall be made Spiritual Bodies, 1 *Corinthians* 15. 44. and shall fly to and fro as swift as Spirits; but as for the VVicked, they shall be bound hand and foot, and cast into utter Darkness, there shall be weeping and gnashing of teeth, *Matth* 22. 13.

Fifthly, There shall also be a vast Difference betwixt the Resurrection of the Good, and of the Bad, in respect of their Final Estate and Condition, that they shall be raised unto; They that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation. The Good being first raised, and then the VVicked; and then, immediately after, the Resurrection both of the Just and of the Unjust; then they shall be divided one from another, As a Shepherd divideth the Sheep from the Goats, *Matthew* 25. 32, 33. And he shall set the Sheep on his right Hand, but the Goats on his left. At first shall be pronounced the joyful Sentence upon the Righteous, Come ye blessed of my Father, inherit the Kingdom: But the VVicked shall be sent away with that doleful Sentence, Depart from me, ye Cursed, into everlasting Fire, which was prepared for the Devil and his Angels.

Sixthly,

Sixthly, And Lastly. The Last Thing considerable in the Text, and that which I intend shall be the Application of the whole, is the drawing near of the Time, when the Resurrection shall be; and therefore our blessed Saviour bids us not to marvel at it. There were some in our Saviour's Time, and also some in the Apostles Time, and some there are in our Days, that marvel when they hear of the Resurrection of the Body, and of a General Judgement, they will not believe it: But, Oh! how strange soever they make of it, our blessed Saviour assures them of it, and tells them, that it will certainly be: Therefore this Doctrine may serve to convince us,

First, Of the General Resurrection and Day of Judgement, for I have in this Discourse proved it by several Arguments, that there shall be a Resurrection, both of the Just and of the Unjust; and as there is nothing more certain than Death, so there is nothing more certain than a General Resurrection after Death.

Secondly, This may convince us, That as there shall be a General Resurrection, so the Time, when the Resurrection shall be, is drawing near, so saith our Lord Christ himself here in the Text, *Marvel not at this, the Hour is coming,* wherein all that are in the Grave shall hear his voice and come forth; though our blessed Saviour tells us, *Matthew 24. 36.* That neither Men,

nor

nor Angels knows when the Time shall be, yet he assures us that the Time is acoming, *Acts* 17. 31. We see there that God hath appointed a Day, wherein he will Judge the VWorld. And this appointed Time is a drawing nearer and nearer; do we not see how Dayes and Night wheel about apiece, yea, so fast is the time of the General Resurrection coming on, so many times as the Sun has wheeled round the World since the Creation, so many rounds is the thread wound off, and still it keeps winding off, and it will not be long ere it be all wound off; it is now near 1700 Years since our Lord Christ ascended up into Heaven; the Angels said unto the Men of Nazareth, That this same Jesus shall so come again, as you have seen him go into Heaven, *Acts* 1. 11. And the time ever since has been drawing nearer and nearer. And the time now certainly cannot be long but that our Lord Jesus Christ will come in the Clouds, and then the Trumpet will sound, and the Dead shall be raised, and both Quick and Dead must make their General Appearance.

First, Here is a Use of Reproof to such as take Liberty to run on in Sin, putting far from them the Evil day. And because the LORD seemeth to delay his coming, therefore their Hearts are set in them to do Evil. There were some in the Apostles Dayes, and I fear there are many such in these our Days, the

walk after their own Lust, and saying, *Where is the Promise of his coming?* For since the Fathers fell asleep, all things continue as they were from the beginning of the Creation, 2 Peter 3. 4. But the Apostle tells them Verse 9. That the LORD is not slack concerning his Promise, as some Men count Slackness, but is Long-suffering towards us, not willing that any should perish, but the Day of the Lord, whenever it comes, will come as a Thief in the Night, Ver. 10. And when Men shall say, *Peace and Safety*, then suddenly cometh Destruction upon them, as travail upon a Woman with Child, and they shall not escape. My Friends, pray have a care, for though you think as the LORD delayeth his coming, and thereupon you take liberty to give yourselves to fulfil the Desire of the Flesh, yet take you heed lest the LORD come in a Day when you look not for Him, and in an Hour when you are not aware of, and cut you asunder, and appoint your Portion among the Hypocrites, there shall be Weeping and Gnashing of Teeth, Matth. 24. 50, 51.

2. A Use of Exhortation: If it be so, that the Lord Jesus Christ will certainly come, and shortly come, and we must all be presented before Him, then how should we live here with all Care and Circumspection, that we may be found of Him in Peace without Spot, Blameless; How should we labour to be Holy in all manner

ner of Conversation, and Godliness; looking for
and hastning unto the coming of the Day of GOD.
2 Peter 3. 11, 12. Let this be a strong Motive
to move all Christians to Duty and Obedience
and to Perseverance therein; let the Word
of St. James be as a Spur to prick you up, to
be stedfast, and to hold out in the VVork of
the LORD, James 5. 8. Be Patient therefore Bre
thren; establish your Hearts, for the coming of the
LORD draweth nigh. And let Me Exhort all
in the Words of our Saviour, Mark 13. 33. Watch
you therefore, for you know not when the Time is.
And what I say unto you, I say unto all, Watch.
And in the Words of the Apostle, Heb. 10. 25
Exhorting one another so much the more, as you see
the Day approaching.

And further to encourage us in Well-doing
and to be the more diligent, to rebuke, to ex
hort, to perswade and encourage one another
in VVell-doing, let us consider, That we must
all one Day meet together, to be the Acquaint
ances, or else the Condemners of one another.
though Death comes and takes away a VVife
from a Husband, and a Husband from a VVife
though it takes away Parents from their Chil
dren, and Children from their Parents; though
Death comes and makes a Breach among Rela
tions, Neighbours, and Families, yet let us con
sider, that the day of the resurrection will come
and then we shall meet together again, and
then

then we shall not only see & know one another, but we shall also be able to converse one with another: But, oh! what a dreadful Meeting we shall then have, if we shall be forced to be the Condemners of one another at that Day; the Apostle tells us, that the Saints shall Judge the World at the last Day: Oh! how dreadful will this be, when godly Parents shall be Condemners of their own Children, the Fruit of their own Bowels, those whom they once delighted in, and loved most dearly; now to pronounce Christ's Sentence against them, because they were stubborn, & wilful, & would not hearken to their godly Counsels & Admonitions; I say, for godly Parents to exalt & applaud Christ's Sentence against them, when they are condemned to everlasting fire: Oh! how dreadful will this be: And thus for children to condemn their own Parents, because they let them alone in their evil Courses, and would not correct them, nor reprove them. And for husbands & wives to be the condemnation of one another, Oh, how sad will this be! Nay, consider farther, that relations, families, neighbors, & acquaintance, which spend their precious time together in feasting, drinking, gaming, & other kind of loose living, must meet together, & be the condemners of one another at the last Day. Oh, what a dreadful Meeting will this be! But on the other hand, consider, that all those Parents and Children, Husbands

Husbands and Wives, Families and Relations which would not join with the VVicked, but spent their time in Praying together, and for one another, in Exhorting, Instructing, Reproving, and Encouraging one another: Oh, what joyful Meeting these shall have at the Resurrection. Now Death many times makes a fatal Breach among Families and Relations; a Wife she laments for the Loss of her Husband, he laments for the Loss of his Wife; the Children sometimes do grieve because they have lost a loving Father, or a dear Mother; and the Parents they grieve, and are cast down, because they have lost a precious Child. But, Friends weep not for your Relations, as without Hope, for they are not lost, for the Morning of the Resurrection will come, the Trumpet will sound, and the Dead shall arise, & then you shall meet them all again: And no tongue can utter or express the joy you shall have one with another to all eternity, if you spend your time together in this world in the works of Faith & Obedience.

And now to conclude, Let us all therefore so live, and so spend our short time here on Earth that so in the glorious Morning of the Resurrection, when the last Trumpet shall sound, we may rise to the Resurrection of Life, and Triumph and Rejoice among glorious Angels to all Eternity: Which the Lord of his Mercy grant. Amen.

F I N I S.